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THE JAINA GAZETTE

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THE ALL-INDIA JAINA ASSOCIATION.

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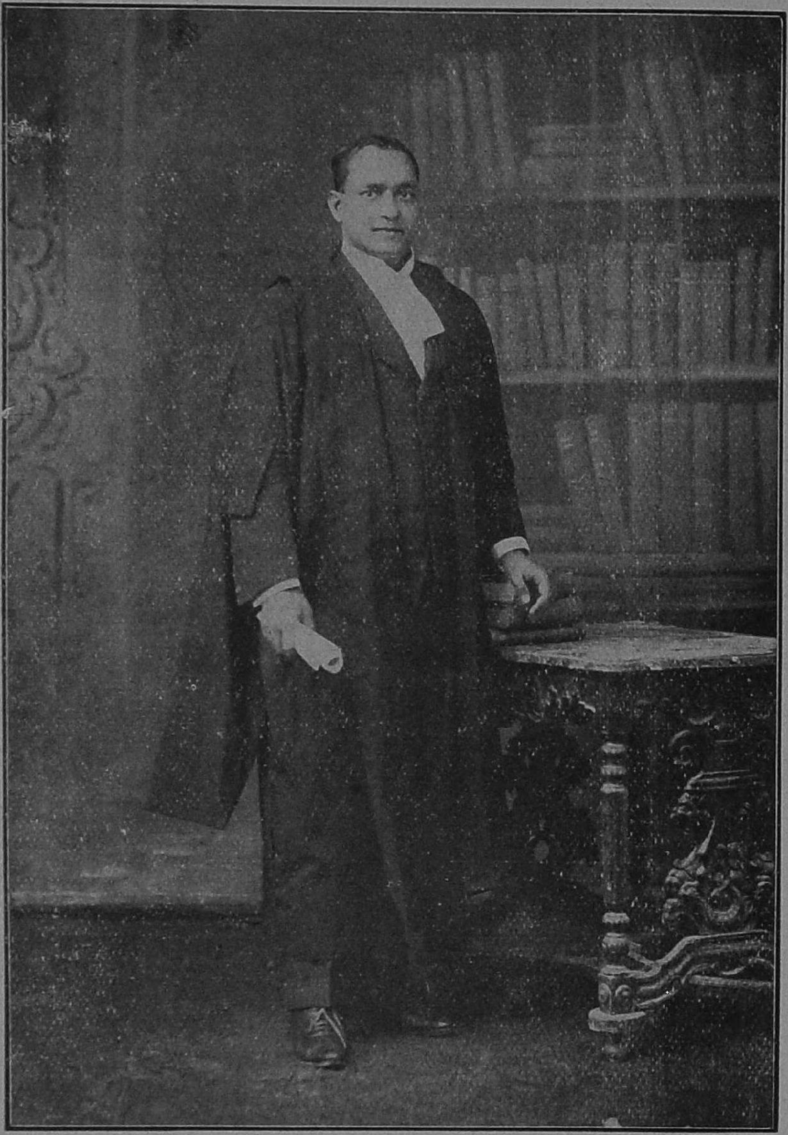

THE LATE RAI BAHADUR JAGMANDER LAL JAINI,
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VOL. XXIII. } MADRAS { WHOLE
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An irrecoverable loss.

We are extremely sorry for the demise of our Joint-Editor, **Sriman Rai Bahadur JAGMANDERLAL JAINI, M.A., M.R.A.S., Bar-at-Law, Law Member and President of the Legislative Council, Indore** at 4 p.m. on Wednesday the 13th July 1927. We have lost in him an able colleague, a profound scholar, a deep thinker, a true devotee of Lord Mahavira, and a sincere well-wisher of the Jaina Community. May his soul rest in eternal peace. We offer our sincere condolences to the bereaved family.

IN MEMORIAM.

A REALLY great Jaina has passed away from our midst in the person of Rai Bahadur Jagmander Lal Jaini, M.A. (Oxford), Barrister-at-law, Member of the Royal Asiatic Society, late Chief Justice of the High Court, and at the time of his death President of the Legislative Council at Indore.

He lived and died for Jainism. The study and propagation of Jainism was a passion with him. He was the greatest thinker, philosopher and friend the Jaina Community has possessed during the last 25 years,

His faith in Jainism was clear, unclouded, firm, and unshakeable. He endured his physical pain and suffering with the strength, patience, and hope of a true believer (Samyakdrishti). Studies and compilations, translations and commentaries of Jain metaphysical works was his constant occupation and engagement, his diversion and amusement, during long years of physical pain. His death on the Sacred day of Asarh Shukla Chaturdashi (13th July 1927) of the Ashtanhika is significant of his leaving the present physical embodiment for another one, better suited and better equipped for the speedy evolution of his soul, and for the propagation of Jainism and the uplift of the Jain Community.

In 1903 he stood first in the M. A. Examination of the Allahabad University in English; and was appointed the Resident—Superintendent of the Muir Central College Boarding Houses, Allahabad. Soon after he took up the Editorship of *The Jaina Gazette*, and continued to edit it till March 1906, when he left for England, to study at Oxford and qualify for the bar. While in England, he founded the Jaina Literature Society of London with Mr. H. Warren as Secretary, and Dr. F. W. Thomas, then Librarian India Office, London, now Bodelian Professor of Sanskrit at Oxford, Professor Dr. Suali of Italy and Dr. Guerinot of Paris as its first members.

In the beginning of 1911 he again took up the Editorship of the Jain Gazette, and continued editing it from Allahabad till

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March 1913, when he again left for England. From April 1913 onwards the Jain Gazette was edited and published at Ajit-ashram, Lucknow, Mr. J. L. Jaini has ever since 1911, been and was till the moment of his death a Joint-Editor of *The Jaina Gazette.*

He was in the best and truest sense of the word a master of the English Language, His exposition of the subtle, sublime and fine points of Jaina Philosophy was always couched in terms simple, easy, intelligible, popular, closely-reasoned-out and convincing. His prose has had the grace of poetry. Allitera tion was as natural with him as verse was to Alexander Pope.

He was a versatile writer. His letters possess a unique charm of their own. Even an ordinary business letter, written in his graceful, and neat handwriting was interesting and amusing. His social manners and etiquette were extremely polished and winning. He was an erudite scholar, a true friend, a cheerful companion, a sincere worker, keenly religious, devotedly social, generous, and forgiving and large hearted.

His lucid and exhaustive commentaries, and faithful translation of Shri Tattwarthadigama Sutra is a singular achievement. His Jaina Gem Dictionary shows his mastery and command of the English language in coining new words, and phrases, faithfully expressive of the sense contained in technical Sanskrit and Prakrit words.

The rendering of Shri Gommatasara, Jiva Kanda and Karma Kanda into the English language is an epoch-marking event in the history of Jain Literature. The translation of and commentaries of Gommatasara were commenced in 1915, and printed in 1927, at his own cost.

The commentaries on Shri Atma-Khyati Samayasara, which are yet in manuscript show his wonderful grasp of the Jaina Philosophy. The translation of Panchastikaya Samayasara, Atmanushasana, evidences an unparalleled devotion to the cause of the propagation of Jaina Literature.

"The Bright Ones in Jainism," and the "Jaina Universe" exhibit an amazing degree of erudition, research, sustained intellectual labour, and patient application of thought. At

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times he worked at his labour of love for 10 hours at a stretch. And yet he found time and disposition to write books on "Jain Law" and "Roman Law" and dissertations and Reviews on "Gour's Hindu Law," and Mrs. Stevenson's "Heart of Jainism."

So great and all-absorbing was his love for the Propagation of Jain Literature, that besides spending thousands of rupees in the publication of Jain Scriptures, he has, subject to the payment of some legacies and allowances, left the whole of his estate, moveable and immoveable, in charity, to be applied in the publication of Jaina Literature. Jaina Dharma Bhushana Brahmachari Sital Prasadaji, Seth Lalchand Sethi of Jhalrapatan, and Babu Bimal Prasad, Vakil of Saharanpore are the executors of his last Will and Testament.

—*Ajit Prasada.*

RAI BAHADUR J. L. JAINI.

A Memoir.

Rai Bahadur Jagmander Lal Jaini, M.A., M.R.A.S., Bar-at-Law, Law Member, and President, Legislative Council, Holkar State, Indore, was born on the 30th of April, 1881. He received his early education at the Government High School, Saharanpur, stood first in the School Final Examination at the Allahabad University in 1897, was awarded a Government Scholarship, and joined the Muir Central College, Allahabad, where despite his long and serious illness, he silently took his B.A. Degree in 1901, and in 1903, he distinguished himself by his unique position in the M A. Final Examination. He was the only one in the First Division in M.A. in that and the preceding year and for this rare distinction, he was awarded the University Victoria Jubilee Medal. In appreciation of his abilities, he was appointed Assistant Professor of English in his own *Alma Mater*, and also Superintendent of the Government Boarding Houses at Allaha-

bad. He served these institutions till 1906, with extraordinary zeal and competence, and proved a most efficient and agreeable colleague to all the other members of the staff. It was expected that he would soon make his mark in the Education Department, but he was destined for other fields. To the great regret of his colleagues in March, 1906, he proceeded to England to qualify himself for the Bar. He joined the Exeter College in October, 1909, and attended the B.C.L. lectures of the Oxford University. In June, 1909, he was called to the Bar, having won the high opinion of his tutors and other superiors. On his return to India in March, 1910, he was given an impressive reception by the Jainas in Bombay, Mysore, Bengal and the United Provinces. He was enrolled as an Advocate and practised at the Allahabad High Court from 1910. Having been engaged in a case in the Privy Council he revisited England in March, 1913. He returned to India the same year in November, and began to practise at Bankipur, but he was soon engaged as special counsel in a criminal case on behalf of the Crown at Saharanpur, from March to November, 1914.

In this short period of four years his reputation as a lawyer was well established. He took his seat as a High Court Judge at Indore on the 12th December, 1914, the high responsibilities of which office he discharged with the greatest ability. He was very ill in 1919. He rejoined the High Court, Indore in 1922, and in recognition of his praiseworthy talents he was raised to the position of Chief Justice and Law Member of the Holkar State. In his latter capacity, he brought about many wholesome improvements and reforms in the state administration.

From his college days Mr. Jaini was a public spirited man He edited the English Jaina Gazette from 1904 to 1915 and again from 1919 till his death. In 1905, he presided over the anniversary of the Bengal Branch of the All India Jain Association at Arrah, and in 1911 and again in 1920 over the anniversaries of the Association itself at Muzaffarnagar and Nagpur respectively. In 1909, he established the Jaina Literature Society, London which since then has been doing much useful work.

On 24th August, 1913, he founded in London, the Mahavira Brotherhood or Universal Fraternity, its members being ladies and gentlemen who have become Jains, or who subscribe to a few of the broadest and most cosmopolitan articles of Jaina Faith. Its branches are now to be found in many parts of India, that of Allahabad, with its office in the Jaina Hostel being a flourishing institution. Mr. Jaini's services to the Jain community, as the President of the All India Jaina Association or the Bharat Jaina Mahamandala have been inestimable.

In his own quiet way Mr. Jaini evinced interest in Politics also. In 1921, he organised the League of Peace and Order at Saharanpur, and was its honorary secretary. His public activities did not long remain unrecognised by the Government In January, 1922, he got a sanad from His Excellency, the Governor of the United Provinces in appreciation of his meritorious public service, and in 1923 he was made a Rai Bahadur, on the occasion of the New Year's Honours.

But it is above all as author that Mr. Jaini's reputation among oriental scholars is very high. His *Roman Law* appeared in 1914, and it was pronounced as an "admirable analysis" of the subject. He had prepared the outlines of his excellent and fomous book the "Outlines of Jainism" (published by the Cambridge University Press in 1916,) when he was yet a student at Oxford. The work has been thus spoken of in the *Glasgow Herald* :—

"Within recent years several useful books on the subject have made their appearance, but it has been left to Mr. Jagmander Lal Jaini, an influential member of the lay community, to produce the best handbook we know of in the whole circle of Jaina history, theology, metaphysics, ethics and ritual."

In the same year i.e., 1916 appeared his "Jaina Law" based on the very old Sanskrit work, the Bhadrabahu Samhita. The introduction gives a very "intelligent and graphic review of the case law on the subject."

Mr. Jaini has done much to promote and encourage Jain

studies by translating a number of standard Jain shastras, both Sanskrit and Prakrit. English translations of the "*Tattvartha Sutra*" of Sri Umaswami, the '*Atmanusasana*' of Sri Gunabhadra, the '*Dravya Sangraha*' of Sri Nemichandra, all most authoritative and respected works on Jain Philosophy and ethics, as also of '*Indranandi Jina Samhita*' and '*Vardhamana Niti*' works on Jain Law, and '*Atma Siddhi*', again a work on Jain philosophy by Shrimat Raj Chandra, one of the most celebrated personages of the last century, have been published and greeted with high acclamations by those best qualified to judge of their merits. His Jaina Gem Dictionary (1918) is still the only work of its kind in the field.

His love and devotion to the Jaina Scriptures may be known from the fact that in his last Will and Testament, published elsewhere, he has left the major portion of his property for the preservation and publication of the Jaina Scriptures. He not only took pains to translate into English such a big work as Gommatasara but has published the first part, Jivakanda of the work, at his own expense. His translations of the *Panchastikaya* and *Samayasara* of Sri Kundakundacharya have not yet been published though an early publication of these works is highly desirable in the interest of Jaina study and oriental research.

Though the multifarious duties and engagements of his high office left Mr. Jaini little time for private literary activities, the warmth of his literary zeal was aglow in him, and even serious contemporary topics did not fail to arrest his notice. His 'Observations on the Non-cooperation' (1921) which appeared in the pages of the Jaina Gazette were much appreciated by the Hon'ble Dr. Sir T. B. Sapru, M.A., LL D., then law Member of the Government of India and other distinguished public men. The Government of India also purchased 1000 copies of the booklet for distribution among officers.

But it was above all as Editor that Mr. Jaini has demonstrated his feeling and genius. Union and Progress of the Jains and the preservation and propagation of Jainism were the two

objects for which he lived, spoke and wrote. What he sincerely felt, he wrote and what he wrote, he practised. Subjects connected with the social, literary, moral and religious reform of his community received his best and ready attention. His editorial remarks on various topics of the day have always been stirring, impartial and educative. His articles on many and varied subjects stand unique for richness of matter, and beauty of style. His writings on *Peace and Goodwill, The Living and non-living substances, Moral welfare of the community, Ahimsa or the call of Soul of Man, Spirit of Reform, The Reforms Act 1919 and the Jainas and Politics, Religion and its relation to politics, Poetry as a fine art, Mathew Arnold, Ben Johnson, Keat's Lamia* and on many other subjects which have appeared in the Jaina Gazette are worth perusing and they form a very valuable contribution to Literature. His *Impressions from abroad* written on his voyage to England and tour in Europe read like romance. When we read any of Mr. Jain's writings we feel as if we are talking to him in person. If it is a truth that a man can be known from his writings it is more so in the case of Mr. Jaini. His mirthfulness, sincerety and large-heartedness are apparent in his writings.

His exceptionally high qualities of head and heart and the freshness of his wit created an impression even upon his casual visitor, and won his respect, admiration and love, to which Mr. Jaini's imposing personality highly contributed. Since his school days Mr. Jaini cultivated the good habit of keeping his regular diary which, we are told is full of interest to all readers, and which if ever available for publication will show us better than any thing else, the man in general and his keen powers of observation and reflection in particular.

Although Mr. Jaini was ill during the last two years none suspected that the end would come so suddenly. The great life came to a close on this earth on Wednesday the 13th July 1927.

JINENDRA MAHAVIRA.

The Real significance of His Life and Teachings.

BY

Prof. P. B. Adhikari, M.A.,

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OUR country is just passing through a great awakening. This is already evident in many sides of our national life. It has been felt, and felt at many costs, that the old ways of thought and action would not do in the present circumstances—circumstances brought about by causes some of which only are obvious, while the rest remain still obscure. The changes wrought in our material and economic conditions, the new political and social surroundings in which we are placed, the new outlook on life and its activities caused by our contact with the west, all these have no doubt their share in the influences bearing on us. But will these alone account for the situation adequately and thoroughly? Are there no deeper influences at work here, which, though not so apparent to your eyes, are yet the more important to count in there, if we are to find a satisfactory explanation of the many-sided awakening that we find around us? Being dissatisfied with the old ways of life, which became rather too superficial—a mere form without the spirit—do we not find in this awakening a fresh hankering of our inmost self after what may be a better and fuller expression of itself in all that constitutes life? Among others, let us take the case of our religious life. Everywhere do we find an earnest desire to understand the true spirit of the religions we profess; we find also, here and there, an honest endeavour to take a review, in light of that spirit, of the actual life we are living in the name of our faiths. Already our scholars are working hard to bring forth what is there of truth and value in the ancient literature in which lies the source of our faith. Those, again, who are spiritually earnest amongst them are trying to study aright the lives of the saints who represent the faith so that they may learn,

from personal examples, the sort of life they ought to live. Rightly do the latter class of devout workers in the field adopt this line of procedure. For religion is not a matter of mere intellectual satisfaction. It is the life that we have to live—is what religion truly demands. And here examples work far better and far more inspiringly than mere study. The faith that you represent, brethren, has also had its wake in the direction. Your scholars too are already engaged in the explanation of the ancient literature on which is based your own *Dharma*, and we find amongst them eminent workers already devoted to the preaching of the true spirit of the religion which claims an immemorable anciency.

Yet this awakening is not a new thing in the country. It has never been so in any land. The history of humanity, wherever there are any records of its progressive civilisation, furnishes repeated instances of such revival from time to time. When the old ways of thought and action, once useful in their own times and circumstances, have been found to serve their purpose no longer, reformers come forward to modify or replace them by new ones and suffer martyrdom in the endeavour. This has been the case with religion no less than with other sides of human life. The difference lies in this that in religion the spirit counts more than the mere form. For it is religion that has ever furnished the ultimate impetus to all advancement of life, be this avowed or not; and it is in the true and universal spirit of religion itself lies the future hope of securing any such advancement as may bring about permanent peace to humanity. The mere forms of religion are historical facts which have changed and will continue to change. But the spirit will not, as it has never done. And the new forms that have been claimed from time to time in the name of our faiths have all issued forth as a demand of the spirit of them in the changed circumstances of life. The work of the great teachers and reformers, who have been born from time to time, not in this country alone but in all, is a record in itself of this one truth.

Some such awakening, and with it the advent of a great

reformer, must have taken place in our land some 2524 years back, when the sage, whose birth anniversary we are celebrating here to-day, adorned this part of *Jambu-dvipa.* Little do we know of the actual social and other circumstances of the people of the time when this great spiritual hero graced our *Bharata Kshettra* by his birth. But we may presume, from what we have observed in later periods, that the circumstances must have been such that a new wake of the spirit of man towards his true destiny was a necessary demand at the time. The place where he was born, or the family which he made illustrious by his birth, are not in themselves of great importance. A saint and a sinner may both be born at the same place, and no family can lay claim to a second world-moving hero among its births. But the time in which a great reformer is born is of very great importance. By *time* I do not mean here any particular chronological date, but the actual social circumstances in the midst of which he is born. The available data about these circumstances of the time when our revered *Vardhamana* was born are not yet adequate enough to throw any light on the subject, and I do not know for certain if in any ancient literature of Jainism a full account of the circumstances can be had. Let us, therefore, leave the matter for further light to the future historians of ancient India. In the meantime, I cannot help mentioning a fact about the circumstances, whatever they might have been, which has been a puzzle to unravel. I mean the advent of two great reformers of religion at about the same time. For it is now historically established that the two great saviours of humanity —Mahavira and Gautama Buddha—were contemporaneous. But why two and not one at the same time? Were the circumstances so extensively and hopelessly complicate that the work of reform demanded was really too much for one? The puzzle is but further increased by the further fact that both were born and commenced preaching their doctrines round about the same parts of the country!

No wonder, therefore, that some western scholars writing on the history of ancient India went to identify both as one and the same person, and their teachings as one and the same.

That view is no longer possible to maintain in the light of the historical researches and archaeological discoveries made recently. Already the excavations made at Muttra and other places have proved beyond doubt that Jainism represents a faith different from and more ancient than Buddhism. These researches conclusively shew that Parsvanathji—the 23rd Tirthankara—is not a mythical being, but a historical personage who preached Jainism some 250 years before the birth of Mahaviraji. The latter is now recognised to be but a reformer, or a fresh exponent, of the same faithclaimed to be eternal. This fact, again, of the advent of two reformers of the same religion within 300 years has been indeed a fresh riddle to me. For we find that the earlier 22 Tirthankaras are represented as being separated by periods of vast length (the period between Risabadeva and Ajitanatha being recorded as 84,000 years), the distance in time between the last two Tirthankaras is comparatively insignificant. Whatever might have been the actual higher reason for it, we may presume that there must have occured in our land during the span of three centuries, so vast and quick a change in the social circumstances of the people of the period that not one but two spiritual heroes were needed to ameliorate the state of things. The general similarity in the teachings of Mahavira and Gautama Buddha regarding their spiritual outlook on life and the purity of heart with which it has to be lived points to my mind the same supposition.

So far about the real significance of the birth of our great Arhat. Now I proceed to say something about what has appealed to me most in his teachings. These teachings may be mentioned under two heads—*intellectual* and *moral*, though connected intimately with each other. The intellectual position of Jainism is, as you are well-aware, *Syadvada*, otherwise called also *Anekanta-vada*, the real significance of which has been misunderstood so much that what is a vital truth in the position has been the subject of unjust criticism, and even of undeserved derision, at the hands of others. It was that truth which Jinendra Mahavira wanted to impart to His erring brethren. Rightly has, therefore,

Suri Haribhadra called Him "Syadvada desaka"—the instructor in *Syadvada.* Now what is the real significance of the term? It is meant to emphasise the truth that no one view of the universe, or of the things which compose it, does and can express fully the various aspects from which they may be regarded. Those who would view the universe from one aspect of it give but a partial truth and not the whole truth. To an impartial thinker such views must appear as one-sided. To thrust on such side-views as the entire truth is but an intellectual tyranny; and like all other tyrannies of which we find many instances in history, it produces only rancour and hatred of man towards man. These are weaknesses to which humanity is no doubt liable. But our higher life—the life of the spirit—has ever tried to keep itself above and against these defects. To maintain intellectual impartiality by giving up the tyranny of *one* is indeed a hard task. But however hard it may be, no one can truly be said to stand on sound and solid ground, so long as he does not give due regard to the possibilities of other views on a matter in dispute. It was, therefore, an invaluable teaching of our Jinendradeva to recognise this vital truth—a truth which only one who has attained perfect knowledge and wisdom can give out. What a great service He did here to erring humanity engaged in intellectual pursuits! We are all prone to think that what we consider to be true is the whole truth. But nothing can be farther from the truth than this claim of entire truth. And this is what I consider to be the real significance of *Syadvada* as preached by *Sri Vardhamana.*

Now of the fundamental moral teaching which forms the key-note to Jaina conception of the spiritual life. It is universal sympathy rooted in tolerance. Indeed, nothing but this could be expected from the broad intellectual position adopted in the teachings of the great Teacher of mankind. For where the intellect is unbiassed the heart is bound to be tolerant and sympathetic. True, Jainism stands for a rigorously strict devotion to spiritual life—a life in which there is no scope left for any compromise with mundane considerations—a life, again, to be lived assiduously, not in mere contemplation but in action as

well for the attainment of the final beatitude—the *Moksha.* But to one who is on the path to it, there must be achieved a serenity and calm of mind, sustained by broad sympathy with the whole of living beings, the sphere of which, in Jainism, extends far and wide including even what we usually take to be "dead" matter. The *Ahimsa* which forms the fundamental key-note of Jaina morals is rooted in this extensive sympathy. It is but a practical sequel to the spirit of impartiality that underlies the intellectual position of *Syadvada* as taught by our revered Mahavira. This *ahimsa*, again, is not to consist in mere abstention from the taking of life, as is apt to be considered, important though it is as a part of the teaching. This is but the negative side of the doctrine of *ahimsa.* The doctrine has also its positive side, rooted as it is to be in broad sympathy with the universe of living beings. The *ahimsa* of Jainism requires further, let us bear in mind, a self-denying whole-hearted devotion to the amelioration of the miserable condition of living beings and strenuous efforts for the uplift of them, wherever possible. Too great an ideal, indeed! But none the less it is the ideal there. And the great value of the teachings of S i Mahavira on the side of *dharma* lies here. What a great soul He must have been and actuated by what broad and universal sympathy!

These are days of communal strife. We wonder if such strife ever occured in the past history of our land with the sort of bitterness that characterises it now. Acts of such inhuman violence are being committed in the name of *dharma* as would stagger and horrify the founders of the faiths themselves. Partially no doubt it is a necessary result of the new phase of our life, characterised by communal self-consciousness. But the communal awakening instead of working with proper self-control for the good of each, as it ought to do, has, on the contrary, let loose the animal side of human nature in those in whom it happens to be strong. It seems there can be no unmixed good in the world of ours. That which was expected to bring about the uplift of the different communities, and, through the uplift, to start an era of free conscious unity and place amongst them, has been, we find, turned into the base pursuit of narrow and

paltry interests, nay, even satisfaction of personal grievances. Let us hope that this state of things will cease before long ! But will it come to an end by any political or social compromise of the interests at work ? There cannot possibly be any hope of abiding peace, so long as the angle of vision of the contending parties remains what is now. And what can possibly change the vision, but a true view of that which constitutes essentially the spiritual life—the same for all religions. But to attain that spiritual level requires, to begin with, the tolerance rooted in free sympathy of man with man. The *Ahimsa* which only can improve the situation will then follow as a result. The religion of which our Mahaviraji is the exponent, in the *Avasarpini* (descending) period of the present aeon stands emphatically for this tolerance and sympathy. What service might not this spirit of Jainism render in the present day troubles, if preached from the right standpoint free from all communal or sectional considerations ! Jainism, I may remind you, my brethren, never stands for any aggression, secular or religious. Aggressiveness of any form is foreign to the very spirit of the faith as taught by the Lord Jinendra. It is this spirit which has, to my mind, enabled the community, though a small minority, to maintain itself in the long history of its past in the midst of many a social and political, even religious, revolution that has swept over the land. But the fear is they might also catch the infection of the day, and become aggressive, in total forgetfulness of the spirit of their faith, by standing for what they call 'communal rights.' Signs are already apparent of a tension of feelings, though not yet quite against other communities, at least amongst its different sects, the origin of which is but a matter of mundane history. Yet these different sects, fortunately not many in number and their differences also not many and essential follow Bhagavan Vardhamana and His invaluable teachings. Let them not forget what the real worth of these teachings is, but pray ever in the words of Shri Mallisena—

Ragadvesha mukhadvisham cha parishat kshipta kshanatu yena sa |
Sa Viravibhu vidhutakalusham buddhim viddhattam mama.||

'He who once for all spurned the entire society of the enemies like desire and aversion (and so of attachment and hatred) that Sri Vira may bestow on us such understanding as is free from all sinful influences.'

Now a last word, and I conclude. We are gathered here to celebrate the birth of a great saint and saviour. Of what use shall our celebration be, if we but leave here as we came, without any change of heart or even a slight spiritual uplift. Let us realise and feel why was the great Hero born and for whom, and what did He give to humanity by His teachings. It is only in this way should the birth of a great man be held in honour. Shall we finish with the *dhumdhama* of the occasion and carry nothing home with us to meditate upon and to live by as best as we can?

THE ENIGMA OF THE UNIVERSE.

BY

Prof. Ghasi Ram Jain, M. Sc.,

"It is perhaps no exaggeration to say that the general reader has come to the conclusion that it is impossible to understand the Einstein theory."

[I believe this to be a complete misconception and I think that it is perfectly possible to present certain aspects of the theory in a manner that it can be well-grasped by the ordinary reader, however meagre the content of his scientific knowledge may be. In the following lines an attempt is made to solve the enigma of the Universe along the most up-to-date scientific lines.]

"The riddle of the Universe" has ever been a solemn theme of contemplation for the thinking man from the remote past down to the present day. The solutions, which have been offered of this difficult problem at various times in the long history of mankind, have been mutually conflicting. According to the Theistic account the world-process means the creation of something out of nothing; the Hindus thought of it as a

'projection and final re-absorption of a real universe, in imitation of a spider's web,' while with Vedantists the Universe has 'a dream-like reality only. The version of the modern science is different from all of these but even in the domain of science different theories were propounded to account for the origin of the cosmos. The most brilliant contribution was that due to the great Mathematician Laplace. He started with a huge gaseous mass in the state of rotation and in accordance with the principles of dynamics, he developed a perfectly sane and mathematical theory of the evolution of our earth and other stellar bodies of the Universe. The fact that our planet—the Earth, at some very remote epoch, was in a fluid or semifluid condition, while rotating at the same time, has found confirmation in the shape of the Earth itself. At the time when it was so, the effect of the centrifugal force would make the Earth bulge out at the equator and flatten it down at the poles and thus impart to it the shape of an ellipsoid of revolution. The shortest axis of this ellipsoid would coincide with the axis of rotation. By means of the surveying operations which have determined the figure of the Earth, we are enabled to ascertain the point on the earth's surface which is the extremity of the shorter axis of the ellipse by the rotation of which the figure of the earth can be produced, another evidence in favour of the Nebular Hypothesis, as the theory of Laplace is named, is the formation of Saturnian rings. For the present, we are not concerned with the details of the theory. Suffice it to say that the theory has started some with original Nebulae, which has been thought of as developing into a starry universe under the dynamic forces operating at the time. Thus we see that from the very outset the western scientists have refuted idea of creation by the "Will of God" and in place of it they traced the evolution of cosmos according to the eternal laws of nature interacting between matter and energy. As to the uncreatibility of matter, in the words of the great physicist, Sir Oliver Lodge "We may all fairly agree, I think, that whatever really and fundamentally exists, so far as bare existence is concerned, be independent of time. It may go through many changes, and thus have a history; that is to say, must have

definite time-relations, so far as its changes are concerned; but it can hardly be thought of as either going out of existence, or as coming into existence, at any given period, though it may completely change its form and accidents; everything basal must have a past and a future of some kind or other, though any special concatenation or arrangement may have a date of origin and of destruction." The law of persistence of substances is the unquestionable foundation of modern chemistry and is quite amenable to experimental verification at any moment. We need not add anything more in support of the law of conservation of matter and energy, for we are soon going to touch upon the same subject in a different form—a form, which has, within the last two decades, completely revolutionised our ideas in the realm of physics. We mean the Einsteinian theory of relativity.

As a prelude to theory, we might add that the modern science has its own limitations. It tries to introduce order and coherence into a certain region of experience—ultimately, perhaps, into the whole of the experience but in terms of certain entities and certain relations between those entities. It is one of the many ways of ordering experience and its votaries never dream of claiming that their picture of experience is exhaustive. The version of 'Science' is not the word of scripture. One theory that holds ground to-day may be refuted the other moment by just criticism.

Probably no theory in the world has met so much opposition and unpleasant criticism in the press as well as outside as the Einstein's theory of Relativity. On several occasions the author has been bitterly attacked and his ideas were pronounced as 'silly, fantastic or metaphysical.' But in the words of Dr. Arthur Schuster it is 'one of the most startling development of recent science.' To quote further from the same authority "......strict adherers to the principle (of Relativity) cannot admit the existence of an aether, and yet may speak of the transmission of light through space with a definite velocity. They must further accept, as a consequence of their dogma, that identical clocks placed on two bodies moving with different velocities have different rates of going and that, even on the

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same body, identical clocks indicate different times, when the line joining their positions lies in the direction of motion. The motion must be determined relative to another body, which is supposed to be at rest and a clock placed on that body must serve as the ultimate standard of time. The theory appears to have an extraordinary power of fascinating mathematicians and it will certainly take its place in any critical examination of our scientific beliefs." It was in 1905 that the theory in its restricted form was first published by Einstein and the time has shown that Professor Albert Einstein deserves the heartfelt gratitude of all the world scientists for giving us such a valuable principle as the Relativity theory.

Before expounding the new theory of the Universe, we should begin by giving a brief account of the theory that it has replaced—the theory that is associated with the name of Newton. Sir Issac Newton assumed three fundamental entities, Time, Space, Matter. He conceived of Time as existing independently of both Space and Matter. According to him, the flow of time will remain unaffected even if the whole universe were reduced to a point. However a space which lasted for no time was it all inconceivable and matter required both space and time. Matter must exist somewhen and somewhere. But these three entities were regarded as independent in the sense that matter merely "occupied" time and space. Space remained exactly the same whether it was occupied by matter or not; none of its properties were altered by the presence of matter. Also time would go on even if there were no events. The formal foundations of the Newtonian theory are his laws of motion. The first law states that a body persists in a state of rest or of uniform motion in a straight line, except in so far as it is acted upon by external forces. The force of gravitation is introduced because the unconstrained motion of a body in a straight line with uniform velocity can nowhere be observed. Newton's law really amounts to saying that at an infinite distance from all material masses, a body could move in space in a straight line with uniform velocity. The statement cannot be put to the test. It wants us to go outside the Universe.

But the laws of motion enunciated by Newton, together with other laws of dynamics, give a picture to such a high degree of precision that it is only very recently that their accuracy has been challenged.

The assumptions made by the new theory of gravitation are justified by their consequences. It is strongly in favour of the new theory that in all cases it leads to results which cannot be observationally distinguished from those of Newton's theory. There are three cases, however, where the predictions from the Principle of Relativity are exactly in conformity with the Observed facts, while its rival theory gives results which are divergent. The first case wherein Einstein's theory gains superiority is in connection with the motion of perihelion of Mercury's orbit. According to Einstein the path of a planet round the sun is a rotating ellipse, so that the point of the ellipse nearest to the sun would move in the direction of the planet's motion This motion of perihelion, as it is technically known, is difficult to observe in the case of all planets but in the case of the planet, Mercury, it is very conspicuous. Even according to the Newton's law this advance of perihelion was expected due to the influence of other planets of the solar system. Ever since the middle of the 19th century it was known that the orbit of Mercury turned through an angle of 574 seconds each century, which was mostly accounted for by the effects of gravitation due to other celestial bodies. However, 43 seconds of arc per century remained unaccounted for, which was a great puzzle to the scientists. The great triumph was scored when Einstein exactly accounted for it by showing on his general theory that the Newton's law of attraction was merely a particular case of a far more general law.

In consequence of this wonderful theory a ray of light travels in a straight line only in a region very far from all matter. A ray of light from a distant star, in passing close to the sun, should be deflected by an amount 1·7 seconds of arc.

Einstein's general theory was published in 1915 when Europe was upset by war and England is to be congratulated on the fact that under such trying circumstances, she managed to

send two expeditions, one to Brazil and the other to Africa, in order to test the validity of this prediction by photographing stars near the edge of the sun under total eclipse in the year 1919. The result was a big triumph for that wonderful philosopher the author of the general theory of relativity. Further verification was made in the year 1922.

It may be mentioned that Newton's theory can also give us the idea of this deflection. For light is a form of energy and energy and matter have been proved to be identical. Hence mass may be attributed to light and then it will be subject to the Newton's universal law of gravitation. But the deflection calculated under these circumstances is only half of what is predicted by Einstein's theory. The actual observations made at the two eclipses establish beyond doubt the solidity of the Einstein's truth.

The third prediction, made by Prof. Einstein on the basis of his theory, concerns the time of vibration of an atom on the sun compared with a similar atom on the earth. He predicted, that in consequence of the fact that the atom in the sun is situated in a stronger gravitational field, it should vibrate more slowly than a similar atom on the earth and that, as a result of this, the lines in the solar spectrum, compared by the lines emitted by the same elements on earth, should appear displaced towards the red end of the spectrum. This last prediction seemed to conflict with observed facts and it was only last year that it has been conclusively proved to be true in a very striking manner. Prof. Adams of the Mount Wilson Solar Observatory, California, has discovered a dark companion of Sirius—the most brilliant stars in the heavens. The most surprising part of it is that the density of this dark companion is 15,000 while that of the earth is only 5 and that of the sun only 1·3. It has got a mass $\frac{3}{4}$ and, a radius $\frac{1}{30}$ of the sun, the temperature being about 9000 times as determined by spectroscopic measurements. The shift of the spectral lines, as calculated by Prof. Adams, from this star is *very exactly* in confirmity with the prediction.

From what has been said so far, it would appear that

Professor Albert Einstein has made an epoch-making contribution in the domain of science after Sir Issac Newton. As we progress in our narrative, you will hear things suprising still. The actual problem of world-making, as attacked by the author of relativity, is extremely mathematical. In fact a new branch of mathematics has been introduced by the learned professor for this purpose and it is on this account that the general reader finds himself quite at sea when going through any work on the theory of Relativity. For the present we are mainly concerned with the account of that part of his theory which treats of the Universe.

The most startling *mathematical deduction* from Einstein's theory is that '*space and time would vanish into nothing if there were no matter. It is in matter that our world of perception originates.*' This is a momentous declaration made by the greatest physicist of the world, and is in strict confirmity with the truth taught to us by our Tirthankaras. There could be no more clear and bigger proof in the modern days as to the ideal of uncreatibility of matter. Human mind fails to think of a 'time' when there was no *time* and consequently no matter, which in the words of the great philosopher, is indissolvably associated with time and space. The way in which space depends upon matter in Einstein's finite universe is represented by the simple equation $M = \frac{1}{2} \pi R$.

Here M is the total mass of the Universe and R the radius of space. If M decreases, R also decreases, so that if the mass of the universe were to become zero, the space would be annihilated.

It was long ago recognised that an infinite universe cannot be reconciled with Newton's law of gravitation. If it were so, a stable system, like our solar system, could not have existed, for there would be an infinite mass in all directions with the result that an undeterminate force would attract every celestial body from all directions. If we imagine an infinite space, with a finite number of stars, we could well wonder why the celestial bodies did not scatter throughout this infinity. The question immediately arises, "If the Universe is finite, what is there

which sets the limit ' Einstein propounded the idea of a *curvature of space*, in accordance with the principles of his new mathematics. This is really an interesting way of providing for us a *boundless universe which is limited.* What is tec nically known to-day as the *cylinder theory of the Universe* may be mathematically expressed by saying that the Universe is limited in the three spatial co-ordinates, while it is infinite in the time co-ordinate. In the four-dimensional geometry of Minkowski, the great mathematician, time has been taken as the fourth co-ordinate besides the three spatial co-ordinates. So that the cylinder theory expressed in popular language would mean that the Universe is like a hollow cylinder open at both the ends. It is bounded in the three spatial directions and is unbounded in the direction of time or in other words the Universe is eternal, with no beginning and no end.

Based on Einstein's theory of gravitation, De Sitter has calculated the average density of matter in the Universe to be 10^{-26} times the density of water or $\frac{1}{1,000,000,000,000,000,000,000,000\ 00}$ of water. The smallness of the number should not be surprising considering the enormous distances involved between the celestial bodies of relatively small dimensions.

On the basis of this density, the circumference of the Universe is found to be 100 million light-years, one light year being equal to the distance that light would travel at the rate of 186,000 miles per second. A light-year, which is chosen as the unit of distance in the measurement of intersteller distances, is approximately equal to 63,000 times the distance from the Earth to the Sun. The total mass of the Universe is found to be $10^{\cdot 54}$ gms. or (10^{20}) times the mass of the sun, and the total number of electrons (the smallest conceivable particles of matter) has been calculated to be (10^{78}). The human mind staggers at such high figures but nevertheless they are the outcome of stupendous feats of scientific minds and can not be trifled with. Arthur Haas in his book " The New Physics " has given an excellent example which shows that these numbers can be arrived very quickly. Bacteria propagate by the simple process

of subdivision. Suppose we begin with a single bacterium and that it divides into two bacteria in an hour. Each of these now divides into two during the second hour so that we have four at the end of the second hour. Suppose this process to be continued and that each bacterium weighed a millionth of a gram. At the end of 24 hours there would be 16 million bacteria. At the end of the third day there would be 5×10^{21} or 5,000 billion billion bacteria. These would weigh thousands of tons. At the end of the sixth day the mass of the bacteria would equal to that of the Earth, At the end of the week the mass would equal to that of the Sun. At the end of ten days the mass would equal to that of the Universe. At the end of eleven days the total number of bacteria would equal to the total number of electrons in the Universe as computed by De Sitter. According to Einstein the figure for the tolal number of electrons in the Universe is one of the many Universal constants recognised in Physics.

Thus we have established on the basis of the highest modern authorities on the subject that matter, which is the very foundation of the Universe, is eternal and uncreate. Without it even the Space and Time would vanish into nothingness. This statement is not at all speculative but is based on the most rigid foundation of mathematics. As 'two and two make four' goes without saying, so is the statement true with regard to the Uncreatibility of matter and hence that of the Universe. In the words of a man of science, "Recent knowledge offers new avenues of thought of speculation. Before we knew what we now know of the evolution of elements, the old scheme of the Universe had to be built on the principle of a beginning and a cold lifeless end. The Universe was wound up and set going. This was always an inadequate view from a philosophic standpoint. Surely Nature could devise a continuous process which could endure longer,"

As to the elementary nature of 'living substance,' the scientific workers have either been misled due to certain analogies between matter and life or they have never thought of investigating the matter, for there can be no denying the fact that the subject is not amenable to experimental test. The fact, that the mind is

always eventually influenced by whatever we eat and drink, has led some few to suppose that even the consciousness is the function of matter. But it is impossible to imagine how can from individually dead atoms spring forth mechanically the thoughtful sensations and emotional feelings. There is not even an iota of evidence to support the fact that such a high sense of perception as that of clairvoyance can be created by the magnification of a *primal* nucleus inside an atom. In the words of Prof. Haeckel of Jena University, "we are, unfortunately, not yet in a position to enter more deeply into the question and construct special hypotheses in elucidation of it." It is the business of the Indian scientists, specially the Jains, like Prof. N. K. Sethi., D.Sc., to prove by experiments, that 'life' is a fundamental entity and not a function of matter. One fundamental truth of the Jain metaphysics has been already strinkingly established by the researches of Sir J. C. Bose. No body can now question the validity of the statement that the plants feel the senstations of pleasure, the pangs of pain and separation, the joys of love and the agonies of death.

Again, is it not a great pleasure to note that one more point of Jain metaphysics, which is so elementary to the beginners of Jain philosophy, now forms the basic foundation of the recent advancements in the domain of physics and astrophysics? The young reader of Jainism learns at the age of eight that 'Light' is a 'pudgala dravya' but the *material* nature of Light was not recognised until lately when Prof. Einstein established a complete identity between matter and energy, so much so that according to the mathematical calculations of the learned professor energy of 9×10^{20} ergs has a mass of one gram. On this assumption the amount of heat radiated by the sun annually has a mass of 120 billion tons In other words it means that the continual loss of energy radiated outwards from the surface of the sun can be accounted for by assuming that the sun is losing its mass annually at this rate and if this rate of loss con tinued, there would be no mass left in the present sun at the end of 15 billion years. But Einstein's theory offers another plausible explanation of the loss of solar and in general, of stellar

energy. It is worth while to consider whether the loss is absolute. Is it not conceivable that energy cannot be lost from the Universe? According to the new law of gravitation a beam of light is bent towards each celestial body that it passes. Can it ever be completely away from the Universe? It is quite simple to conceive that it describes an elliptical path, highly eccentric though it may be, which ultimately returns to strike stellar bodies, thereby not being lost irrevocably. It need not tax our imagination for energy and mass have been proved to be completely interchangeable. Space may be boundless but still limited because it is *curved* space. The radiant energy, which is being constantly emitted by stellar bodies, travels within the Universe eventually to be transformed into kinetic energy again as it strikes matter.

The distances involved in stronomical measurements as computed by Jain thinkers have been pronounced to be the fabulous freaks of imagination but here I may point out that the interstellar distances as determined by the modern astronomers, are no less imaginative to an ordinary layman. The North Pole is so far away that it takes light about 75 years to reach us travelling at the rate of 186,000 miles per second. But this is an insignificant distance compared with distances already determined with certainty. The small Magellan cloud (a cluster of stars) is 35,000 light-years away and the distance of the stars in the constellation of Hercules is so far away that it takes light about 100,000 years to reach us from it. In the words of Luckiest, "If we are sitting on the star, Rigel (466 light-years distant) with an all-powerful telescope we would have to wait 34 years more before we would see Columbus discover America. Why did not Jules Verne think of these various stars reflecting images of Earth-happenings to Earth-beings equipped with super-telescopes? In such a mirror 100 light-years away we could see reflected the events on Earth which were taking place 200 years ago. From a mirror on a celestial body twice as far away as Rigel we might witness the Crucifixion of Christ. With mirrors on other celestial bodies at various distances, *Earth-beings could turn the pages of history at will.*" Unfortunately it is not possible

for the Earth-beings to be translated to those regions but there are blessed souls—the omnipotent souls of our Tirthankars situated on the top of the Universe—who are always receiving those rays and thus within their knowledge are being reflected the events of all times.

A more cogent proof is difficult to find than all that has been said in support of the All-pure, All-perfect and All-Effulgent knowledge of our Holy Tirthankars. No system of metaphysics is so consistent with the modern scientific investigations as the one taught to us by Lord Mahavir and His predecessors. We can not overestimate the debt of gratitude which we owe to our last Tirthankar for having revived the system of truth which was thrown into oblivion by the hand of Time.

We can not do better than to end the present discourse with a very nice and authoritative quotation from a big work of over 700 pages on the considerations of Space and Time. In his book "Space, Time and Deity" Vol. II pp. 397-98.

Prof. S. Alexander, M.A.. (LL.D.) F.B.A., writes:

"Turning then to the first question, whether God is a creator, we must say that as being the whole Universe God is creative, but his distinctive character of deity is not creative but created. As embracing the whole of Space—Time he is creative; but Time is the moving principle that brings out that constant redistribution in the matrix which is *equivalent to the birth of finite forms.* Even then it is, properly speaking, Space-Time itself which is the creator and not God............................ God; then, like all things in the Universe—for Space-Time itself is not in the Universe, whereas God, since his deity is the part of the Universe, is in it——is in the strict sense not a creator but a creature. I need hardly say I do not mean that he is a creature of our imagination or of our thought. He is an infinite creature of the Universe of Space-Time."

THE GREAT VIRYA OF MAHAVIRA.

ONE of the most prominent features of Lord Mahavira's personality, seems to me to have been an endless energy (Ananta-Virya), by means of which the famous Tirthankara, as it were, forced His way through His contemporaries. Before His advent, people and even ascetic orders, as is stated in Buddhist sources, were "living in incontinency (Abrahacaryavasa)." As for the Vedic Brahmans, they were not too strict in matter of *sensual pleasures.*

A laxity of morals had crept in among the religious ascetics after PARSVA and before MAHAVIRA and the evil needed a radical remedy. But Mahavira added to the four restrictions imposed to the NIGGANTHA ascetics by His precursor Parsva, the fifth vow of chastity (brahmacarya). It was a hard task to introduce a reform of this kind into the rule, but the restriction had a salutary effect upon religious life. The followers of the lax party, the "slaves of women," kept apart led by Gosala, the unfaithful disciple, stigmatised by the Master as "the bad man (moghapurisa), who like a fisherman, caught men merely to destroy them." Even after the lapse of sixteen years the great Reformer's struggles still continued against His former follower, who was finally discomfited by Mahavira and died in dispair, acknowledging his sins.

The great strength of the Great Hero manifests itself also in the most rigorous penances He practised with a resolute heart, as when He stripped himself of every sort of cloth and adopted the observance of absolute nakedness. Holy life, not only holy words was His constant rule.

Many ascetic leaders wandered about in Mahavira's time, followed by disciples, but only two, Mahavira and Buddha, succeeded in founding an Order (SANGHA) of monks. The Buddhist order, however, died out in the country of its birth, whereas Mahavira's Order was so strongly organised by its ounder, that it has triumphed over every vicissitude, even the Muhammadan invasion in the 12th and 13th century. It has

survived up to the present day and is still flourishing, especially in Western and Southern India. All Mahavira's life bears the mark of *VIRYA*; vigour against the opponent leaders, against the self-indulgent and false ascetics of His own Order, against himself in order to set up severity of penance. And His *VIRYA* at last succeeded in instituting a durable system of religion, which baffles time. Rightly then was He styled VIRA and JINA; the HERO, the TRIUMPHANT ONE.

Dr. Ferdinando Bellini-Fillippi.

THE A. B. C. OF JAINISM.

(*Continued from page 138.*)

God or Ishwara.

We have seen what is Moksha. Those who fully and properly follow the path conducive to Moksha progress by and by, and by ennobling themselves eventually acquire it. Before they achieve Moksha, they are blessed with omniscience or Kevalajnana. This divine knowledge is not bound by any limits of space and time. It reveals to the seer for ever all things, throughout all worlds and all times.

According to Jaina-dharma* among such omniscient souls some are called Tirthamkaras, whose one distinctive mark is their own natural awakening without anybody preaching to them. They with their unique and profound godliness and divinity, with their extraordinarily supernatural beauty, power, glory and lustre, leave an ever lasting impression over the world.

These Tirthankaras by endowing fresh vigour, and giving new light and revival to Dharma, bless the world and leave it ahead of all previous ages. 'Tirthamkara' is a profound and peculiar term of Jainism, and let us see what is conveyed by it.

**Note.*—Other synonyms for Jaina-dharma are Jaina-Sasan, Arhata-darshana, Anekanta-drishti, Arhata-pravachana, etc.

Tirthankara means a doer of Tirtha and Tirtha means that spiritual light which helps one to get through the ocean of this phenomenal world, and reach the heights of spiritual well-being.

Among the omniscient souls we saw what Tirthankaras are. All the rest are not called so, they are mere Kevalies. All the omniscient souls, after their span of life on this earth is over, reach final emancipation or Moksha. This State of final emancipation is defined as a characteristic of God according to Jainism.

Here there arises one problem which needs some attention. Very often heaven is taken to mean Moksha, but it is not so. Moksha is that state from which the soul has never to return. According to Jainism there are limits to lives in heaven, but when the soul reaches Moksha, it enjoys bliss for ever.

Thus we see what God or Parameshwara is according to Jainism. Jaina-doctrines do not believe in the creation of this universe through God or Ishwara. According to them every phenomenon is a result of the law of cause and effect. Looking impartially the belief of the creation of this world by God has its own drawbacks.

What has God to do with the creation of such a world? Suppose even if we take that this is all His own creation, why should He desire to make it so imperfect as this? If we take this imperfect world of ours as a doing of God, we shall have to take all its miseries and wretchedness as also due to Him. Here if one says that all the drawbacks of the world are due to the actions and Karmas of its own inhabitants, it is clear that the so called creative power of God should not be brought forward when we talk about the creation of this world.

Further more one may even say that God gives justice to man according to his previous Karmas and thus worldly beings experience misery or happiness. Against this we put forth the argument: why should God so arrange as to enable some to have good and other bad Karmas? Why should He not so contrive that all be equally fortunate so as to have good Karmas and good sense to their record?

In Short, worldly beings experience happiness or misery according to their Karmic dross. God has nothing to do with it. If God had to do anything, why should He allow a man to commit theft or murder inspite of His knowing it all? Is it not His duty to prevent him from doing such a crime instead of punishing him after the deed is done? Thus really it is unfair to say that we are happy or miserable because God wills it to be so.

Really speaking God or Ishwara has nothing to do with this or that creation. This is all due to the law of cause and effect. Everything in the world has its own natural elements, and these elements in co-operation with certain outward forces make it grow or decay. Thus the movement of the world goes on without any interference on the part of God according to the law of cause and effect, and this has been proved even by modern science.

In short, Jainism says that God or Ishwara has absolutely nothing to do with the creation of this world and with the miseries and happiness of its beings. Now one may raise the question that if God is quite neutral in worldly affairs, there is no need to worship or pray to God.

From this question it would seem that one has to worship God only to secure thereby some worldly gain. If so the high ideal of worship is missed. Does it not sound commercial to worship or pray to God to strike some material bargain? God never gets pleased or displeased with any being if he worships or does not worship Him. Whether you worship Him or not He does not mind. We worship or pray to Him because that is the only thing that can purify us and free our soul from the Karmic dross.

God is an ideal which inspires us to right action and right sense, and hence it becomes our positive duty to offer our daily prayers at the altar of this ideal. To worship God for something in return does not only show our madness, but it also clearly betrays ignorance on our part of the characteristics of God.

If we think for some time about worldly woes and worries we realise that they are due to uncalled for infatuations and

hatreds. To get free from all these evil forces it becomes a necessity with our nature to resort to one who is quite free from them, and such a one is God.

In our daily experiences we very often see that a man is made by the Company he keeps. We hear of men having been inspired to live a good life by the sight of a calm, righteous and pious Sadhu. Similarly when we resort to God we feel some sensation in us which inspires us to right conduct and right belief.

To make this view more clear we shall take an illustration of our many worldly experiences: A man who feels too much of cold goes near any fire to get warm. In this the fire does not invite him, but he goes there of his own accord In the same manner we go to God to get free from the cold of worldly delusions and hatreds.

Our happiness and miseries depend upon our Karmas, and these in their turn follow our good or bad feelings. To keep these feelings intact and free from worldly fascination our only resort is the worship of God. Thus curbing all our passions and feelings we can attain to eternal bliss. In short Jainism puts all stress and emphasis on the worship of God, and is not akin to atheism as believed by some misguided writers.

FOODLESS AGE.

When People Will Have No Meals.

Wisdom, like the sun has ever arisen from the East.

Jesus, the founder of Christianity was born and crucified at Jerusalem and proclaimed his religion there. Mohammad was born in Mecca about 500 miles distant from Jerusalem, and died at Medina. All propagators of the great religions of India wree born in its East and flourished there. According to the Jaina scriptures all Tirthamkaras of all ages take birth in Ayodhya and attain Nirvana at Sammed Shikhar in the province of Bihar. it was only in the last cycle that as an exceptional case some of

the Tirthankaras were born and obtained emancipation elsewhere. Gautam Buddha also flourished in the East of India. Rama and Krishna also belong to the East. All Arts and Sciences had an oriental origin.

For a few centuries past, however, the light of wisdom has been originating from the West and radiating East-wards. During the last century India has been under-going a fundamental change in its manner of living and thinking Scriptural authority has lost the strong-hold it had on the minds of the people and now it is only a theory of a scientist of the West that inspires belief.

The mention of "A FOODLESS AGE" in Jain scriptures, when human appetite was satisfied with a cherry-like fruit taken after intervals of weeks only raised a smile. We now have it from the Sunday Chronicle, London that a new chemical has been discovered which will bring us near the time when meals will be abolished and the only food a human being will require will be contained in small lozenges carried in the waistcoat pocket.

The paper understands that a process for manufacturing synthetic vitamins has been discovered by a research chemist of a German chemical firm.

The vitamin that has so far been produced is vitamin A, which is known as the fat soluble, or anti-rickitic vitamin, which is present in fresh fruit and in cod liver oil in large quantities.

Sir Alfred Mond, who has just returned from Germany, has seen this synthetic vitamin.

'This discovery has great possibilities,' he said. 'If we can produce in a laboratory all the vitamins we require, it will not be necessary to grow more plants, or to eat more fruits or to drink more cod liver oil. 'It might conceivably change the whole economic life of this country, because it would make us largely independent of our food supply from overseas.' This would bring us a step nearer to the realization of one of the dreams of Mr. H. G. Wells.'

Those who have read his romance *The Sleeper Awakes* will

remember that in the country of the future, in which this man found himself at the end of his age-long trance, the people had no meal times and no elaborate food, as at present. All the sustenance their body required was contained in capsule form, and all they needed to do was to take a yellow lozenge for breakfast, a red one for lunch, and two blue ones for dinner (or some such arrangement).

—*Ajit Prasada.*

THE LATE Mr. J. L. JAINI'S WILL.

My Last Will and Testament.

I, Jagmander Lal Jaini, Rai Bahadur, M.A., M.R.A.S., Bar-at-law, President, Indore Legislative Committee, Holkar State, out of my own free will and without any undue influence or coercion of any kind, do make this will as my last will and testament. This will cancels all my previous wills. My property movable and immovable, which is my self acquired property or given to me by my grandfather Lala Jeesukh Rai as gift, is as follows :—

1. My residential house at Saharanpur called the Haveli facing the south and all but next to the Jaina temple, Mohalla Phatak, Saharanpur.

2. One half of the house called Bahal Khana at Lakhi Darwaza Street, the whole of which I own in equal moity with Lala Nihalchand and his family.

3. One room with two doors (one open and one bricked up) facing the north in the lowermost storey of the Haveli in which Lala Nihalchand and Lala Motilal live ; along with my right of ownership (1) in the long portico or debliz which runs between the Jaina temple and my house No. (1) and (2) in the staircase facing the west and leading up to the old common latrine which exists from our ancestors' times and by which stairs the sweeper has access for cleaning the latrines on the roof of my house item No. 1, also.

4. A house with verandah on the ground floor in the Purani Haveli in Mohalla Phatak. This house was let on hire to Lala Chatanlal and his widow for a number of years.

5. The Kothi with the small Haveli behind it, adjoining the well and facing the east which I have acquired by litigation from Raja Joti Pershad of Jagadhri.

6. All my boxes, books, clothes, carriage, motor, utensils and articles of furniture which are kept in the houses items 1 and 5.

7. All my boxes, books, clothes, carriage, motor, utensils and articles of furniture which are kept at Indore, except the ornaments in the sealed box in the High Court safe treasury which belong to my wife Musstt. Chandoli.

8. All the monies, bonds, shares, etc., to my credit with Messrs. Thomas Cook and Son, Bombay and the Imperial Bank, Indore.

9. All my other shares, the papers of which are in my wooden box at Indore.

10. My other outstandings, papers of which are in my wooden box.

11. Miscellaneous accounts with Post Office and Imperial Bank's Savings Branch etc.

All this property after the deductions and charges given below is to be employed by my executors in preservation and propagation of Jainism for the good of mankind. I specially wish them to publish my unpublished works and to help the Jain Literature Society and the Mahavira Brotherhood, London in consultation with my friends Dr. F. W. Thomas of the India Office, and Mr. H. Warren, 84, Shelgate Road, Battersea, London.

I appoint as my executors (1) Seth Lalchand B. Sethi, Merchant Prince of Jhalrapatan, (2) Jaina Dharma Bhusan Brahmachari Sital Pershad, Editor, Jain Mitra, Surat and (3) Babu Bimal Pershad, B.A., LL.B., Vakil, Saharanpur who is my mukhtar-e-aim also and who will be of great use in handling the property at Saharanpur.

The executors may act jointly or severally as convenient to them.

The deductions and charges mentioned above and which my executors must carry out are as follows :—

1. Rs. 13,000 are to be paid to my friend Thakur Keshi Pershad Singh, Barrister, Khapradih Kothi, Fyzabad.

2. My house No. 1 is to be used for the residence of my wife Musstt. Chandoli. After her death the house is to be sold and the money is to go to the general purposes of this will.

3. Rs. 30 (Thirty) only per mensem is to be paid to my wife for her expenses. Besides she has got her ornaments and a good fixed income from her cash which is held in trust for the last 25 years or so by her father's family.

4. My executors shall pay for her life one pound a year every Christmas Week to my loving and beloved sister Miss M. Amy Thornett, Caversham St. Margaret Street, Toowoomba, Queensland, (Australia).

(Sd.) JAGMANDERLAL JAINI,
Resident of Mohalla Phatak,
Saharanpur.
14—8—26.

Signed in our presence by Rai Bahadur J. L. Jaini and witnessed by us

1. Kamta Prasad Bhargava, 52, Raoji Bazaar, Indore.
2. Chaitandas Jain, Nakur (District Saharanpur).

SRI MAHAVIR BRAHMACHARYA ASHRAM, KARANJA.

BY

V. P. Kothari, B.A., L.L.B., Gulburga.

THERE are only two institutions of the type of Gurukula for the Jain Community in the whole of India. One is Sri Rishabha Brahmacharya Ashram at Jaipur (Rajputana) and the other Sri Mahavir Brahmacharya Ashram at Karanja (Berars). I

intend to say something in this article about the latter institution as it is being conducted on most improved methods—an appreciable amalgamation of the ancient and modern systems of education.

Origin of the Ashram.

Some eight years ago this institution was established through the efforts of the rich, generous and learned Jains of Karanja. For a long time some of the leading Jains of Karanja were thinking to open a Brahmacharya Ashram to educate the younger generation and to have an institution for the spiritual development of the grown up people. A Bala Brahmachari (Celebate for life) offered to devote his whole life to the cause of such an Ashram if it should be founded with permanent funds. Consequently a permanent fund of fifty thousand rupees was collected by private donations and a trust deed was registered on the 2nd September 1918. The Ashram was opened on the auspicious day of Akshayatritiya, the 3rd of the bright half of Vrishibah in Veerasamvat 2444.

The Objects of the Ashram.

The Ashram has the following objects in view;—(1) to educate the Jaina youths by imparting general, religious and spiritual instruction to them; (2) to improve and elevate the moral and religious characters of the students; (3) to manage educational institutions like the Ashram so as to fulfil the above aims and objects.

The conductors of this Ashram have fully realised the fact that in point of religion the Jain Community is an independent and separate unit from the other communities and from the secular point, the majority of the Jains are merchants and business men. From both these considerations the present system of education in the Government and the semi-government schools and colleges is most unsatisfactory and insufficient resulting in the general degradation of the Jaina Community. The Ashram aims at cultivating the natural capacities of the students simultaneously with making them fit for the life's battle by providing for them an institution where they can spend the

early part of their life by observing celebacy till they reach the twentieth year of their age.

Admission of Students.

The Ashram had only eight students in the beginning whereas it has now got on its rolls 120. Any unmarried Jain boy between 7 and 9 years is admitted into the Ashram and he has to study there for twelve years. The boarding expenses per head amount to Rs. 15 only per month, excluding the other charges such as for clothes, lighting, books etc. About 40 students have been admitted free of charge while seven are half paid and the rest pay their boarding charges.

Course of study.

The whole course of study consists of two departments—the Primary including the first four standards and the Secondary including all the remaining classes upto the 12th standard or Shreni. The language of the province being Marathi it is the medium of instruction in the Ashram. Marathi reading, writing and dictation, Arithmetic, History, Geography and Religion are the subjects taught in the primary classes whereas Sanskrit and English are the additional subjects taught in the Secondary department. The art of speaking and writing is also taught there in the higher classes. A student equipped with the education of the secondary course becomes more efficient than a matriculate student.

Physical Training.

There is a gymnasium with two halls where the students take all kinds of Indian exercises. Out-door games are also taught under the skilful guidance of a physical culturist. The health of the students is most satisfactory.

Religious Education.

Religious education forms an important part of the study in this Ashram. Dravya Samgraha, Tattvartha Sutra, Sagaradharmamruta, Sarvartha Siddhi, and Gommatasara are the Jain Shastras which are taught in the Secondary classes.

Character-building and Moral Training.

Formation of good character is the main factor which is in the view of the Supervisors and the Adhishtataji ; special attention is devoted to the spiritual development of the inmates. The standard of progress here is not the number of classes passed by the student but the acquiring of good manners and the subduing of the evil tendencies and passions. By studying in this Ashram the students acquire a correct idea of Jainism.

Buildings of the Ashram.

Outside the town of Karanja on a piece of land given by the renowned Chaware brothers of Karanja exist all the Ashram buildings for students in the secondary classes. The buildings for the primary classes are in the town. The main three storied building of the Ashram has been erected at a cost of about Rs. forty thousand and is used for the lodging of students and holding classes. There is also a temple for the students. Teachers' quarters, Hospital, Dispensary and the Adishtatabhavan (the Preceptor's bungalow), Gymkhana buildings, Goshala etc., have been built at a cost of about half a lakh of rupees.

Members of the Executive Committee.

Bala Brahmachari Deokaranji is the Adhishtata of the Ashram, Sri Pradumnasawaji, Sri Jayakumarji Chaware, B.A., LL.B., Vakil, Akola, Sri Jambusawaji Chaware, and some other members of the Chaware Family are the important workers and supporters of the Ashram. These gentlemen take keen interest in the management of the Ashram and give a ready help whenever the Ashram is in need.

Fund and Financial condition of the Ashram.

At present the permanent fund of the Ashram amounts to Rs. 90,000 Ninety thousand and the buildings cost about a lakh of rupees. The permanent fund yields an annual income of about Rs. 7,360. A rough account of the last years income and expenditure of the Ashram is given below.

Income.	Rs.	Expenditure.	Rs.
From permanent funds ...	7,360	Boarding expenses ...	6,341
Donations ...	857	Stationery articles and travelling charges ...	1,390
Subscription ...	300	Pay of Teachers ...	5,580
	Rs. 8,517		Rs. 13,311

Thus there is a deficit of about Rs. 4,794 in the last year's budget which had to be paid off by the Executive body. It appears that in future it will not be possible to make up the deficit by such means only. There is an annual expense of about Rs. 200 per student and supposing that the Ashram has no more income than what is derived from the permanent funds then deducting the pay charges of the teachers an amount of Rupees 1,780 only remains for the support of the poor boys admitted into the Ashram. At this rate not more than nine poor unpaid students can be admitted in the Ashram. Unfortunately if the Jain community continues to be inattentive and irresponsive to this most useful and important institution about 30 poor students shall be obliged to quit the Ashram. The Managing body had to refuse admission to a number of applicants for want of funds.

Need of contribution to the permanent funds.

The readers can well see that the present financial position of the Ashram is not enough and it requires at least two lakhs of rupees to meet the demands of the student world. There are many institutions in India which are in a flourishing condition through the help and generosity of the wealthy and learned Jains. This Ashram too wishes to lay its claims before such Jains and appeals for their help and co-operation. In view of the progress in education made by other higher communities in India, it is needless to mention the necessity and usefulness of Ashrams and Gurukulas like the Mahavir Brahmacharya Ashram. I believe it is the sacred duty of every Jain without distinction of caste or creed to help such institutions contributing his best and so help the advancement of the Community. This Ashram deserves the worthy attention of all the Jain brethren in Bharatavarsha.

Mr. J. L. JAINI'S LETTERS.

[We give below some of the letters of Mr. J. L. Jaini addressed to Mr. C. S. Mallinath, on several dates. It will be seen that every one of them contains some valuable information about Jainism or a forecast of the future of the Jaina community.]

ALLAHABAD,

9th January 1913.

My dear young brother,

I thank you for your invitation and kind words for me. Yes, you have all my blessings in your efforts. I wish the utmost success to your Association and pray for your prosperity. Remember, you are the future leader of the Jaina Community and must prepare yourself for the responsible task.

With wishes,

Yours most sincerely,

J. L. JAINI.

AS FROM BANKIPUR.

27th December 1913.

Dear brother Mallinath,

I am delighted to hear how your Association is progressing. Lord Mahavira is immortal. His *nirakshari-vani* is living now, as it will live for always. It does not teach us to renounce the world; it teaches us to renounce *attachment* to the world. Of all religions in the world, Jainism is absolutely prohibited from being narrow. Our religion is not only for those souls who chance to be born in a Jaina family. It is for all mankind. It is for more. It is for all living beings. There is nothing living in the Universe, for which the great Voice of the Lord did not throb in sympathy, enlightenment and inspiration. Caste or sect or all other material narrowness is a sin against Jainism. Perfect Freedom is the promise of Jainism, as perfect self-control and full responsibility are its first commandments. Be

great, be liberal and the Sun of Jainism will still rise to enlighten and enliven the world of to-morrow. Victory to Lord Mahavira!

Yours affectionately,
J. L. JAINI.

My dear Mallinath, INDORE, 16TH MAY '19.

My friends call the 'J. G.' my darling child. I love it and they are right. My soul is delighted that you are taking it up. But I think you should keep the old name at least for a year or two. In Europe and America, it is well known as "The Jaina Gazette," the monthly Organ of the All-India Jaina Association. Kindly keep this title. But if you think a monthly will be too much for you, you can make it 2-monthly or even quarterly. Then say so on the title-page. If you like you can split it up into two parts. Part I The Jaina World and Part II The Jaina Siddhanta.

I can edit Part II and you can announce on the Title-page :— Editors, J. L. Jaini and C. S. Mallinath.

In Part II we can invite inquiries from Jainas and non-Jainas on our Siddhanta. The social and other current topics you can tackle. If you think the joint editor-ship will be a help to you kindly write to me at once, and submit the first title-page and final proofs of the first number to me before print order is given. In Part II for the present we shall give Gommatasara and Samayasara or Jaina Law whichever you like.

I was dangerously ill since first Sept. 1918 and am out of bed only now. Otherwise I would have done the J. G. myself.

In keeping the old name, you keep the number of Vols. and the tradition of policy and prestige. A changed name will not be liked by our European friends.

With best wishes,
Yours affectionately,
J. L. JAINI,

Dearest Brother, INDORE, 5TH JUNE, 1919.

If Brother Ajit Prasad is coming as Editor, better send proofs etc., to him. As you are young I thought it my duty to give you every support in the cause and therefore was willing to become Editor...................

You know, even if I am not Editor, Jaina Gazette is my very darling and hopeful child, and I shall ever nurse it, love it and serve it.

With best wishes,
Yours affectionately,
J. L. JAINI.

NOTES AND NEWS

The Father of "The Jaina Gazette."

This month *The Jaina Gazette* comes out with a gloomy appearance; because its father is no more. Mr. J. L. Jaini, whose premature demise, the whole Jaina Community laments, was its father in more than one sense. He not only started the Gazette but was editing it very ably till the moment of his death. He nourished it with matter and money. He took pleasure in calling *The Jaina Gazette*, "My Darling Child." But it is an enigma that Mr. Jaini has not left any portion of his property specially for the maintenance of his "Darling Child." Perhaps he thought that the Jaina Gazette was included among things that help the 'preservation and propagation of Jainism for the good of mankind.' If that be true then the Gazette need not despair. It may get its due share from the property of its beloved father. It is left to the Executors of his Will to judge on the importance and usefulness of *The Jaina Gazette* and to give sufficient help to continue to publish the Gazette not only to preserve and propagate Jainism but to perpetuate the sacred memory of its illustrious founder.

During the last few months of his life Mr. Jaini sent us a number of articles and notes to be published in *The Jaina Gazette*. We have also now collected a number of his letters addressed to

us from time to time. We shall publish his articles, notes and letters in our Gazette, little by little, as the space at our disposal may allow. It was his intention and it is an excellent idea, to collect all his lectures, essays, editorial comments on various topics and letters and publish them in a book-form. This publication will be as interesting and useful to a large circle of readers as any of his translations of Jaina Philosophy or Metaphysics. We hope that the Executors of his Will and Testament will soon arrange to bring out this publication.

* * *

Ourselves.

Just after the demise of our colleague, it is necessary to explain our position to our Readers. As is the case with many Jaina things, *The Jaina Gazette* is without adequate support and encouragement. Although it is in existence from 1904 and is doing useful service to the Jaina Community and religion, its importance and value have not yet been sufficiently recognised by the majority of the members of the community. It has not yet been possible for the Gazette to emerge from the pamphlet size. The Jains spend thousands and lakhs of rupees every year on many things. But they do not have the kindness to contribute something to form a permanent fund for the Gazette which is the only Journal in English for all the Jains. We know that people will hesitate to believe our statement that the Jaina Gazette is working under loss because the Jaina community is known to be one of the richest communities in India. But it is a plain truth. *The Jaina Gazette* will never be a losing concern if every English knowing Jaina becomes a subscriber to it and pays the subscription regularly. But that is not the case. There are many English knowing Jains who have not yet become subscribers to the Gazette. Of the already existing subscribers some have not paid their subscriptions for 3 or 4 years; some pay irregularly and some never pay anything. Only very few pay their amounts in time,

* * *

Some of our friends receive the copies of the Gazette for a long time and when we request them to pay their subscription they do not have the kindness to send us a reply. They simply wait for the next issue and when it is presented to them they write on it "Refused," or "Not-claimed," or "Not-known" or "Not-required" and send back the issue to us. Is this showing sympathy to the Jaina Gazette? Is this encouraging the preservation and propagation of Jainism? There are many other interesting samples about which we shall write later on.

* * *

Now about our financial position. During the last four years 1923, 1924, 1925 and 1926 we had to spend for the Gazette more than Rs. 2000 over and above the income. In the shape of arrears upto Decr. 1926 we have to receive from our Subscribers over a thousand rupees. Even after realising all the arrears there will be a deficit of Rs. 1000 which is to be made up only by donations from our rich and educated Jain brethren. We request all our rich friends to contribute liberally towards the deficit and to form a permanent fund for the Gazette.

* * *

Mr. Jaini's property.

Our Readers will note that the Late Mr. Jaini has laid down in his last Will that his property should be employed by his executors 'in preservation and propagation of Jainism for the good of mankind', for the publication of his unpublished works and to help the Jain Literature Society, London and Mahavira Brotherhood, London.

In this connection we desire to give below our suggestions for the consideration of the Executors of his Will,

(1) The property may be used exclusively for the publication of Jaina works in English; because (1) already a large number of books have been published in Sanskrit, Hindi etc. (2) people readily give money for vernacular publications whereas they are against publishing Jaina works in English (3) the majority of mankind know English and so the teachings of

Jainism should be presented to them in English. It is Mr. Jainis' wish that Jainism should be propagated for the good of mankind. If we have to be true to his wishes we should make use of his money only for the publication of Jaina works in non-Indian languages viz. English, French etc.

(2) After publishing all his unpublished works, the remaining portion of his property may be constituted to form a permanent fund for a Jaina Literature Society in India. If such a Society will be formed then many people will have an inducement and liking to add to that fund by bequests. This Society should be managed like the Christian Literature Society by a well equipped staff.

(3) From the proceeds of the fund a gold medal worth Rs. 100 may be given every year for the best essay in English on any subject relating to Jainism, This medal may be called the Jaini Medal with his head on one side of it and the name of the winner on the other side. This is a good way of perpetuating the memory of the great Soul.

(4) *The Jaina Gazette* has the first claim on the property of its beloved father. Some decent payment may be paid to the Gazette regularly every month to meet the excess in expenditure.

* * *

Condolence Meetings.

JAIPUR. "This meeting of the Jains of Jaipur held on 24th July, 1927, places on record its deep and heartfelt sorrow at the untimely demise of Shriyut Rai Bahadur Jagmanderlal Jaini, Bar-at-law, who was one of the greatest scholars of Jainism and who served the Jain community whole heartedly. It prays to Lord Mahavira to grant peace to the departed soul; sympathises with the bereaved family and requests the whole Jain community to raise an All-India memorial to perpetuate the memory of the late Mr. Jaini."

* * *

ROHTAK. The following resolution was passed at a meeting of the Jain Graduates' Association, Rohtak, held on the 28th July, 1927 :—

"This meeting of the Association expresses its heart-felt sorrow at the sad and untimely death of Mr. Jagmandar Lal Jain Bar-at-law, Indore, the great Jain theologist and the pride of the Jain community, and begs to convey its sincere condelence and heart-felt sympathy to the members of the bereaved family."

* * *

SIMLA, The members of the Digamber Jain Sabha, Simla, in a general meeting assembled under the presidentship of P. Champat Rai Jain—Vidya Varidhi—at the Jain Sabha Hall on Sunday the 24th July, 1927, at 8 P.M., express their feelings of intense sorrow and regret at the untimely death of Rai Bahadur L. Jagmander Lal Jaini, M.A., M.R.A.S., Bar-at-law, Law Member and President, Legislative Council of Indore and a noted scholar and author; and humbly offer their condolence to the family of the deceased.

* * *

BELGAUM. The Jains of Belgaum, Hosur and Shahapur assembled in a public meeting on 31st July, 1927, under the presidentship of Mr. Y. S. Ankle, B.A., LL.B., express their deep regret at the premature death of Shriyut Jagmandarlalji Jaini, M.A., M.R.A.S., Bar-at-law, President, Legislative Council, Indore, and offer their heart-felt condolence to the bereaved family of the deceased and pray for the eternal peace and happiness to the departed soul. They further record that the services rendered by Shriyut Jagmandarlalji were unique and that it is an irreparable loss to the entire community.

* * *

The Jains of Belgaum, Shahapur and Hosur in a public meeting assembled on 31st July, 1927, express their deep regret at the untimely demise of Shriyut Nilkanth Jinnappa Dongre, B.A., LL.B., of Gokak.

* * *

Sri Mahavir B. Ashram.

We have published elsewhere an account of Sri Mahavir Brahmacharya Ashram, and its working. This is certainly one of the well-managed Gurukulas in India. But as may be seen from the account, its income is only less than two-thirds of its

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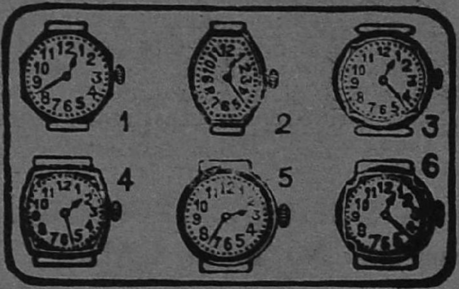

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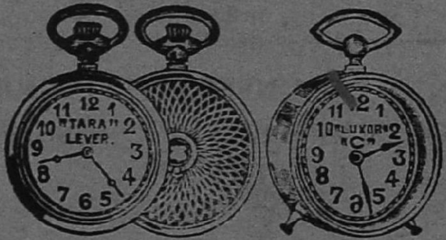

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